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καὶ πρὸς τὸ ἦθος συντείνει (ἢ μουσικῇ) καὶ πρὸς τὴν ψυχὴν. The *πάθη* of the melancholic men of genius, and of all of us in minor or occasional degree, as described in the *Problems*, § 30, are *σωματικά*. When *κάθαρσις* is resumed in the seventh chapter of *Politics* v, the language is metaphorical throughout. Now if *Problems*, § 30, suggests any treatment of these *πάθη*, it is a bottle of good wine, the *μέθη* of *Politics* 1339a20. Why turn to passages in Hippocrates for treatment which when examined contain no idea of homeopathy? As in the *Problems*, it is a matter of "feeding up" the element in defect, except in cases where, as a modern would put it, the vitality is too much depleted. The truth is that these *πάθη* on this higher plane are not to be extinguished, or purged away, or even purged themselves, but to be given their proper *τροφή*, which produces a high and legitimate delight, something very different from the *φυσικὴ ἡδονή* of music. This latter it is which is to be used *καιροφυλακοῦντα* (*Politics* 1337b41) as a drug, an anodyne for the stress of life. The former is of the same stuff as the high passion of *θεωρία*, pure, untiring, were we only gods, but since we are only men (see *Ethics* vii. 11-14) "it seldom happens," alas, "that we find ourselves at the goal" (*Politics* 1339b27).

As we sit, then, in our seats at the Dionysia, we do not require to sink back after the first tragedy into a former morbid condition, but we can go on to experience from a second and a third play a pleasurable excitation of emotions which are the better for being exercised, not starved, an experience for which we can find some parallel in the relief afforded to religious ecstasy by the sacred airs of Olympus. We shall tire at last, as we tire of speculation, but that is because we are human.

In any case the riddle of *κάθαρσις* can never be solved along the line of a purely philological investigation. The hints in the *Politics* are too scanty. It cannot be solved apart from the *Politics*, but it requires as a preliminary a thorough delving into the psychology of Plato and Aristotle.

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St. John Damascene, Barlaam and Ioasaph. With an English Translation by G. R. WOODWARD and H. MATTINGLY. (Loeb Classical Library.) London: William Heinemann; New York: Macmillan. Pp. xx+640. \$1.50.

Of the volumes of the Loeb Library the ones with which the present translation may best be compared are Professor Lake's *Apostolic Fathers*. The translators of St. John Damascenus have produced a far livelier version than Professor Lake, but are not so careful of their renderings; like him, they have forsaken the English of today for a dialect with a mediaeval flavor, but they have not kept so closely within bounds as he did. An examination

of this translation raises a few questions in one's mind regarding what is and what is not permissible in such matters for a Loeb translator. One cannot, to be sure, quarrel with the translator for choosing to use antiquated English, although one sometimes trembles for him when a phrase with a perilously modern sound reminds the reader that after all it is no Elizabethan that is writing, and perhaps even to an American ear "dis-fleshed" (p. 603) may have a somewhat uncanny sound; but one may well contend that in any translation, and particularly in one of the Loeb series, his desire to produce a smoothly flowing "literary" version should not lure the translator so far from the literal sense that one with little Greek, or one whose Greek is moribund or comatose, would frequently be unable to follow the text or even be wholly misled. It may be overzealous criticism to call attention to this, and especially in bespeaking a genial and graceful translation such as that of Messrs. Woodward and Mattingly; but it has impressed the reviewer that often the text could have been more closely rendered at no cost to the literary form and to the profit of the non-professional users of the library.

But this is really a well-executed translation and a useful one, giving as it does the first complete English version of *Barlaam and Ioasaph*, which is itself, despite prosiness and preaching, an interesting narrative full of the naïve superstition of early times and of the wisdom of the Fathers. There are, besides the version itself, a discussion of the question of authorship and a Life of St. John Damascenus, both brief, and at the back of the book a general index, a Greek index, and a Bible index of some value. Useful, too, are the marginal references to Scripture passages and the marginal headings which run along with the translation.

Among passages that the reviewer has noted for criticism the following may be cited: p. 16, end of 2d paragraph, τῶν ἡδέων καὶ ἀπολαυστικῶν τοῦ γλυκντάτου βίου, "the pleasures and enjoyments of the palace"; p. 10, οὕτως ἔχων τῆς γνώμης, "such his condition"; p. 20, νύττουσά μου τὴν ψυχὴν, "pricking my conscience." These three instances illustrate the cases referred to above; they might easily mislead a beginner, and could as easily be corrected. P. 12, τοῦ πικροῦ τῆς ἀπάτης σκότους is balanced by τῷ γλυκεῖ τῆς ἀληθείας φωτί and can scarcely mean "the bitterness of the error of darkness"; p. 52 (cf. also p. 347), ὡς προῦν ὁ λόγος δηλώσει, "as our tale shall go on to tell"; p. 60, καὶ ἐπὶ τούτῳ is "upon him," "in his case"; p. 194, top, ἐλπίδα, "help"; p. 238, πολλῶν ἀπῆλανσα καὶ μεγίστων τοῦ Δεσπότου μου δωρημάτων, οὐμενοῦν ἐχόντων ἀριθμὸν ἢ εἰκασμῷ ὑποπιπτόντων, "many and great the blessings that I have enjoyed of my Lord, without number and beyond compare," fails to take account of the corrective force in οὐμενοῦν; p. 243, "I have already proved them and known how wise" ("know" better translates ἐγνωκα); p. 250, ὁ τῆς σοφίας χορηγός is better taken as the "giver" of wisdom than as the "leader"; p. 264, ἐχομένη τούτων means "joining them"; p. 362, ἀκηράτων should be "pure," not "imperishable"; p. 406, ὁ Ζεὺς, ὃν φασι βασιλεῦσαι τῶν θεῶν αὐτῶν, "who, they say, is

king of the gods," should be rather "who became king of the gods themselves," "the very gods" (one of the points of the argument is that it is absurd that the gods should have a king or that the king of the gods should masquerade).

For such a long text the volume seems remarkably free from typographical errors and lesser slips; but I have noted the following: p. 114, *εἰδάζαν*; p. 228, *ὠφελοντων*; p. 274, *γινῶσκων* (faulty breathings or accents); p. 354, *εἰ-δεχέες* (wrong syllable division); "straight" for *τεθλιμμένην* on p. 47, but "strait" on pp. 22 and 157; p. 194, *οὐ σχολάζω σήμερον συναγωνίσασθαί σοι* is omitted in the translation, as is also, p. 240, *ταύτην προκρίνας τῆς αὐτοῦ δόξης*; a question mark is wrongly used for a period in p. 229, "'Would God,' said Ioasaph, 'that he too were instructed in these mysteries?'" (*sic*); the same mistake occurs on p. 417, ninth line from the bottom; p. 545, second line, "have" should be "has" (cf. the Greek); p. 559, line 8, "has" for "hast." On p. 400, *τοῦ ὄντως Θεοῦ* is read, but the variant *ὄντος* (which is noted) is translated.

The translators have contented themselves with Boissonade's Greek text and note but few variants. I suspect that a change should be made in p. 44, *ἐποίησε κατὰ δὴ καὶ αὐτῷ λελάληκεν*, reading either *καθό* or *καθά*. I have not been able to inspect Boissonade's text, but have noted that in the Migne edition *κατά* occurs.

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Propertius with an English Translation. By H. E. BUTLER. (Loeb Classical Library.) London: William Heinemann; New York: Macmillan, 1912. Pp. xvi+363.

Professor Butler has equipped his translation with a brief Introduction on the Life of Propertius, the Manuscripts, the Division into Books, a Bibliographical Note, and an Explanatory Index. In the Introduction there are a great many errors of fact and some expressions of opinion with which few students of Propertius will agree. The cognomen Nauta, for example, is certainly not "demonstrably absurd" because "Propertius expresses the liveliest terror of the sea in his poems." Indeed, no convincing argument has ever been brought forward against the manuscript authority on this point, and of recent years scholars have even shown a disposition to retain Aurelius, which Professor Butler rejects for the traditional reasons; cf. Marx (*Lucilius*, II, 198), "librarios Aurelii nomen temere addidisse Propertio in codicibus nondum demonstratum est: immo commendat poetae nomen duplex Aurelii Opilii grammatici ratio."

The text seems to be a slightly revised version of that contained in Professor Butler's complete edition of 1905, which was based upon the work of